Plain-Dealing

With a Traducing

ANABAPTIST:

Or Three

LETTERS

VVrit upon occaſion of ſome Slanderous Reflections, given and promoted againſt *William Penn* by one *John Morſe*.

Publiſhed for Common Benefit, that all Impartial People may be better acquainted with the Invective Spirit of ſome ſo called, and their ungodly ſly way of Defaming ſuch as diſſent from them, eſpecially in their Reſtleſs Indeavours againſt the Poor

QUAKERS.

By a Lover of Charity and Sincerity in all,

W. P.

Printed in the Year, 1672.

BRITISH MUSEUM

Reader,

With what regret of ſpirit I behold the Controverſies of our Time, and how Unpleaſant it is to me to be concern'd therein, God he is Witneſs: And I think it cannot reaſonably be hard for any to believe me, when meer Reputation *would forbid a man to ſubject his* Religion or Good Name to the Folly and Malice of every inconſiderable Wrangler.

But ſo intollerable are many Separatiſts, and of them, ſome Anabaptiſts, *in their Lyes, Slanders, Traducings, and what not, which may proceed from Wrath and Envy; that, leſt ſome of the Dirt they throw ſhould ſtick, we are neceſſitated to that Defence, we neither think the Truth (otherwiſe) wants, nor our Adverſaries could deſerve at our hands, and leaſt of all the man concern'd in theſe Letters.*

But we have the leſs reaſon, I confeſs, to expect good Quarter from him, who denies it to his Church-Siſter, or doubt that he ſhould ſlyly ſuggeſt Evil againſt us, who baſely goes to Law with her, and that before thoſe who by his own Principles he accounts Unbelievers. Only we cannot but think it a ſtrange Uſe that theſe men make of Tolleration, *to perſecute by Revilings thoſe that have moſt ſuffered for want of it, as if they would walk* Antipodes *to the* Government: *For whilſt that perſecuted, they ſeem'd to pitty us; but now that tollerates, they* appear to envy us. *What? do they think it a Blemiſh to Tolleration,* That any ſhould be quiet but themſelves; *and therefore will* continue that as juſti-

fiable in them, which they accounted condemnable in the Powers? *But this notably shows their spirit, who thus adventure* to persecute without Power: *Let who will believe* they would not do it if they had power; *for my own part, I declare my self* none of that number; *and think it the best way, both to wish, and lawfully endeavour* they may never have any to try.

Reader, I have nothing farther to say in this Epistle, but that the Person herein concern'd, unworthily reflecting upon me (for something in a Discourse I lately publisht against the close, but faint Endeavours of a vizarded Socinian) *as that I was an Erroneous and Blasphemous Person (terms the most hateful to a Christian Man) I writ him, as in Conscience oblieg'd, a kind of Challenge to make it good, which he vainly endeavour'd by his Answer, as my Reply will further manifest. Perhaps their Publication may be seasonable, if not to some of their own way* (for which I greatly hope) *at least to others, and I am confident to all who cordially love Truth, Righteousness and Peace, above* charging God with Hardness, *and impeaching that People as Erroneous, which most vigorously believe and assert the Universality of his Rectitude and Mercy.*

W. P.

John

John Morse,

UNderstanding that thou hast made use of my Name to so evil a purpose, as to charge upon it Error if not Blasphemy, upon occasion of a Book lately writ by me, in Defence of the Light and Divinity of Christ; and not being unwilling to have such Reflections past unexamin'd; These are to let thee know, that I expect thy Proof, if any thou hast, that if it be true, I may take Shame to my self in the ingenuous Acknowledgment of my Fault; or else, that thou dost confess, thou hast unworthily traduc'd me.

Rickmansworth, the 25th of the 10th Moneth, 1672. } *Great is the Truth, and it shall prevail; I am therein a Friend to thee and all men*

W. P.

In Answer to which he sent me the following Letter, so writ and phrais'd verbatim.

William Penn,

IN Answer to a Letter thee *sents me; I shall acquaint* thee *how I came to speak of* thee, *and to have thy Book: A Friend of* thine *came to invite me to a Meeting of yours; I asked her, What moved her to invite me? She said, the Light in her: I asked her, What that Light was? She told me, It was Christ, and that the same Light was in me, and in every Man and Woman; and if obeyed by me, was sufficient to save me: I asked her, What was that that came into the Room, when the Disciples were met together, the Doors being shut? She told me, It was a Spirit: I asked her, How she knew it was a Spirit? she told me, The Light, Christ, in her told her so: I asked her, Whether I should believe the Light, she said was Christ, or Christ's own words, as thou mayst see in the 24th of* Luke, *verse the* 38,39. *Christ said, A Spiris*

Reader, he is not ingenuous in his Account.

rit hath not Flesh and Bones, as ye see me have? I shewed to her how grosly the Light in her had erred, therefore it could not be Christ; for Christ cannot err: I might be larger herein, but shall forbear. After this thy *Friend brought me* thy *Book to read, and when perused it, returned it again, and did say, there was* Error *in it, and that thou Contradicts thy self in that Book*; *see page* 21. *where thou sayst,* That if God's Unerring Spirit only enables men to walk in his Statutes, and keep his Judgments to do them; then since all are required to walk therein, none are exempted from a sufficient measure of that Unerring Spirit in order to it. *And page* 22. *or thus,* If without having the Spirit, none can have Propheſie and Vision, and both to be and to continue in Christ's Church universally; then it will naturally follow, that she cannot be without that Unerring Spirit; and that such as are, cannot in that state be Members of the true Church, then consequently, *thou sayst,* Hereticks. *Page* 25. *thou sayst,* The World cannot receive the Spirit of Truth. *Again, Page* 34. *Jude* 19, 20. These be they who separate themselves, sensual, having not the Spirit. *First thou sayst no man is exempted from a sufficient measure of the Unerring Spirit; and after thou sayst, Hereticks and Sensualists have it not, nor the World cannot receive the Spirit, this judge is Error, and Contradicting of thy self. See also page* 71. *where thou chargest God Foolishly; compare* Romans 9. *verse the* 17, 18, 19, 20, 21, 22. Nay, but, O Man, who art thou that replyest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? hath not the Potter power over the Clay of the same Lump to make one Vessel unto Honour, and another unto Dishonour? *I hope these few Lines, although brokenly pend, may prevail with thee, whereby thou mayst ingeniously acknowledge thy Error, and God shall have the Glory. Farewel,*

Spirit of Truth Vindicated, pag. 21, 22.

His Charge.

Wattford, *the 4th of the 11th Moneth*, 1672. } John Morse.

To

To which I make this Reply.

Rickmansworth the 9th of the 11th Moneth, 1672.

John Morse,

MY Religion teaches me no Respect to Persons nor Abilities, and therefore I shall willingly Reply to thy Answer that yesterday came to my hand; and if thou knew'st my other Occasions, thou couldst not but esteem thy self *indebted to my Charity*; for indeed, I have no other inducement to send these Lines. First then, I take notice thou addressest thy self in the stile of a *Quaker*, which for a man so averse from him, *as an Angry Anabaptist to do*, with me relishes either of Jeer, or Hypocrisie; unless thou hadst this Tenderness upon thee, thou wouldst not offend me; I hope the latter, though a Mistake; for I would have every thing appear in its proper Colours: I love no *Apes in Religion*, *and desire that Foxes should appear in their own Skins*, and Lambs in theirs.

Next, Thou giv'st me an account of a Passage that fell betwixt thee and one of *Anne Stodard*'s * Maids, from whence thou collectest, that great Error dwells in the Light. I perceive how much more willing thou art the Light should be blamed, then the Lass. But what if so be that an *Anabaptist* should wickedly kill a man, within an Hour after he had been *Dipt, would it be Reasonable, Charitable or Christian to charge that upon his Renouncing the Church of England's Baptism* (as they call it) *and receiving of another?* Would it have been good Arguing, That because some of the Children of *Israel* in the Wilderness Rebell'd against *Moses* injustly, yet as a Tyrant, pretending to a better way of Government, more easie and just, *therefore the Spirit*

* *Whom thou hast deceitfully and obscurely indeavoured to Ensnare.*

Spirit God had given them was Erroneous, though it was truly grieved thereat. If all the *Quakers* in *England* should utter the groſſeſt Errors, *the Light wherewith Chriſt as the Word-God hath, and doth enlightened, ought not to be charged with ſuch Defects, but rather they, for not bringing their Errors to the Light.* And I affirm, There is no true knowing either of Evil or Good, but in the Light, wherewith Chriſt hath illuminated Mankind; and if thou knoweſt any thing ſavingly, it is thereby; therefore kick not againſt it, neither fling thy Cavils at it, I Warn thee from the Lord; for, if thou ſeekeſt to pervert the Right Way of the Lord, by thy *Night-works againſt the Light*, it will certainly be one day thy very woful Condemnation.

That which concerns me, is called, *Firſt*, Error and Contradiction; and *Secondly*, Fooliſhly charging of God.

My Error and Contradiction is this, *That in one place, I make all men to have a meaſure of the Spirit*; and in another, I ſay, *That ſuch as have it not are Hereticks concerning the Faith*; as alſo, that I quote theſe Paſſages, *John* 14. 16, 17, 18, 20. again, 16. 13. where *Chriſt promiſeth to ſend that Spirit which the World cannot receive*; alſo that of Jude, *Senſual not having the Spirit*, which thou judgeſt to be Error and Contradiction: Did I not know thy Meaning, I ſhould take it for granted, that *what thou calleſt the Contradiction, was alſo the Error*; namely, *That all had not the Spirit*: but underſtanding by thy ſecond Carp, the narrowneſs of thy Soul (for it is Predeſtinarian) I will take it for granted, thou meaneſt quite contrary, namely, That God's Univerſal Love to Mankind is the horrible Blaſphemy thou in Words (I heard) doſt charge me with, though thou art ſomething more Modeſt in thy Letter, by calling it *a Fooliſh charging of God.*

In

In short, I Answer to this first Cavil.

In Page 21. It is a Consequent drawn from the place, *suited to my own Assertion.* In Pag. 22. it is a Consequent I make *their Principle to speak that deny the Universality of the Light and Spirit.* In the one, I say, all are illuminated, or have a measure of that Spirit, because all are commanded to keep God's Statutes, *which it is impossible to do without such Divine Assistance*: In the other place I make the consequent to be, that to be sure, the Spirit is the Rule to Believers, *the thing chiefly aim'd at in the Question*, because without it there would be no Vision or Prophesie, which some Professors confess are to endure till Christ's second Coming personally, there, by their own Principle, *they must be Hereticks concerning the true Faith.* But again, it is not said, that such Hereticks have not the Spirit at all, because they have it not as their Rule; For [*Having*] has a twofold use in Scripture, the one as a *Condemner*, in which sence none is at one time or an other without a Measure of the Divine Light and Spirit to reprove them; and secondly, the so having it, as to enjoy and possess it as *a Rule, Guide and invisible Minister of Life, Comfort and Refreshment*, in which sense *the World has it not*, that is, received it not, as saith the Text; yet the very next Chapter sayes, That it should convince the World of sin: A man may hear a Reproof and Instruction, yet not follow it; so that such as receive not the Spirit, that strives with them, may be truly said to be sensual, not having the Spirit, *because they receive it not to the ends for which it was or is sent.* I hope then I shall not be longer charged with Error or Contradiction in this particular.

That is, such as shut Believers from the Guidance of God's Spirit.

It is not theirs by the Adaption of believing.

The second Part of the Charge is, *That I should foolishly Charge God* (which more hiddenly, I hear, has been styl'd *Blasphemy*) Let us hear my Book speak.

Spir. of Truth Vindicat. p. 71.

God Requires all Men ſtrictly to ſerve and obey him, and to work out their Salvation with Fear and Trembling, or elſe their End ſhall be Deſtruction: But this the Almighty (with reverence I ſay it) could not juſtly do, unleſs the Light, with which he enlightens Men, were Sufficient and Saving.

I own the Words expreſly, and will abide their Defence before *Men and Angels*; and before I have done, I hope, *Blaſphemy* ſhall not lie at my Door, in the ſenſe of every Man that is not principled *to make God an hard Maſter.*

Firſt, I ſay, That it is *inconſiſtent with the Rectitude of God's Nature*, to eſteem that naturally Juſt in himſelf to Man, which by his Law written in the Hearts of all Men is adjudg'd moſt Unreaſonable, Cruel and Unjuſt among Men; for ſince whatever is Holy, Good and Upright is deriv'd to us from God, and that we are to be Perfect, as our Heavenly Father is Perfect, it is utterly Impoſſible, that He ſhould be Juſt in that which is moſt Unjuſt in Man: For inſtance;

That *it cannot be conſiſtent with the Nature of God, that He ſhould damn any Man, for not improving a Talent He never gave him*: Becauſe a Man commanding his Servant to go ſo many Miles within ſuch a ſet time upon pain of Death on foot, *whilſt he either fetters him in a dark Celler, or cuts of his Legs, is Cruel, Injuſt and Impious.*

Secondly, This Doctrine makes *God Partial*, which is Infirmity at beſt in a Man; nay, it makes him the worſt of Diſſemblers, which my Soul loathes to think, and my Hand almoſt trembles to write; For to what purpoſe does he invite, ſaying; *He delights, not in the Damnation of Sinners, but rather that they ſhould Repent*, and yet never gives them any ability whereby to do it. Nay,

Ezek. 18.

if

if thy Principle may be credited, has taken Order by an Eternal proviſion of Decree that they ſhould not.

What an Affront, nay, down-right Lye doth this Doctrine, oppoſit to what I aſſerted, give to the Scriptures which teſtifie, *God ſo loved the World, as to give and ſend his Son, that ſuch as believed might have Life*, and yet from Eternity to provide by Decree that perhaps Nine parts of Ten in the World ſhould have no Light or Spirit to aſſiſt them, *but whether they did well or ill, ſhould inevitably be damned:* though God declares himſelf, to be a Rewarder of Men according to their Faith and Works, not according to ſuch Decrees. *Joh. 3. verſ. 16.*

O Barbarous Cruelty, and moſt aggravated Injuſtice! What! tell Men, that if they believe they ſhall be ſaved, *and yet hinder them from believing*, for if the Reprobate ſhould believe, God's Decree (as they call it) would be broak, which is impoſſible. Again, Warn Men of Damnation, profeſſing no delight in their Deſtruction, and *for fear they ſhould repent and be ſaved, determine by an irrevocable Decree that they ſhould be damn'd. O vile, hiddious and Blaſphemous Doctrine!* It renders the moſt merciful and Juſt God moſt cruel and unjuſt, and alſo *turns the Reins upon the Necks of people*, to commit what they will; for indeed who would be bounded, that ſtands upon ſo good or bad terms as an immutable Decree. This Doctrine may perhaps a little influence ſuch affectionate Minds as conceive themſelves intereſted in that Electionated Love of God: But do not the moſt of thoſe who believe it, *Buoy up themſelves above the daily Croſs, and ſo live above the holy Chaſtiſements of God for Sin, becauſe of this ſure Bottom, as they vainly imagine it*, whilſt the generality are ſo far from being reclaim'd, who know themſelves to be Prodigals, that being diſcourag'd through ſuch a kind of Predeſtination, they quit all hope of returning for Mercy, whoſe ends muſt needs be Deſtruction? *O mercileſs Faith, O in-*

jurious Assertion both to God and Men! Let my Soul forever beware of such Impiety.

But because thou seemst to charge the Scripture with having lead thee into this Foolish Charging of God, I shall observe thy Quotation of 17, 18, 19, 20, 21, 22. of the 9th Chapter to the *Romans*.

Rom. 9. The Apostle begins this Chapter (or else they that divided his Epistle into Chapters, made it to begin) with his great sorrow for his Country-men the *Jews*. He enumerates their Priviledges, and could wish himself accurst for their sake; yet whilst he lamented, that they *to whom were the Covenants, Glory, Adoption, and whose were the Fathers, and of whom Christ himself came after the Flesh, being of the Seed of Abraham*, should thus barr themselves out of Christ's Kingdom, and not be of the true *Israel* and Circumcision in Spirit, read *vers.* 6. *So that the being of the Seed of* Abraham *after the Flesh, or* Isaac, *or any other man never so righteous, rendered them not Children of Promise*, albeit it be said, in *Isaac* shall thy Seed be called, for then would all *Isaac*'s Seed have belonged to the Promise, which in *Esau* was not verifi'd, as testifies this very Scripture. Neither, because they are the Seed of *Abraham*, are they all Children, but in *Isaac shall they Seed be called*. What is this [*Isaac*,] and what is this [*Calling*?] that is, saith the Apostle, They which are Children of the Flesh, these are not the Children of God; that is, *They that are carnally descended are not the Seed*; *Isaac* is understood mystically, as shewing forth One conceived *by the extraordinary Power of God, in whom all Nations should be blessed with Freedom and Adoption, as they come to believe and obey*; wherefore adds the Apostle, *The Children of the Promise are counted for the Seed*; who are they? *the Jews Inward, and the Circumcision in Heart*. So that here is only the Election of the true Seed, [*mystical* Isaac] *or* [Isaac *in Spirit*] such as through *Repentance, Faith and good Works come to be translated into the pure Nature thereof, who have*

been

been refined in the Refiners Fire, purged and clenſed, and ſo made choſen Veſſels of Honour; which Word [*Choſen*] or [*Choice*] ſignifies a thing more precious then ordinary, and *therefore Elected.*

So on the contrary hand, when men have ſinned away *their firſt Stock*, God is not bound to recruit them again, He may proceed to determinative Judgement if he pleaſe. Here it is that *he will have Mercy on whom he will have Mercy, and whom he will he hardeneth.* And though *Pharoah*, that wicked King, was at laſt hardened by the Lord, yet, if the 1, 2, 3, 4, 5, 6, 7, 8, and 9*th.* Chapters of *Exodus* be but read, it will appear, firſt that God did not harden *Pharaoh before Pharaoh had grievouſly imbondaged Iſrael, rejected his Counſel, deſpiſed his Viſitations, and ſo hardened his own Heart*; *and who with an audacious Contempt asked* Moſes, *Who is the Lord that I ſhould obey his Voice*, &c? Secondly, That God's raiſing him up, *Chap.* 5. 2. 3. was not from an innocent Child, to be a wicked King, *as if God had infuſed a Cruel and Wicked Quality into his Heart*; O God forbid! But he ſuffered him not to be quite waſted with the many Judgments that God brought upon him for his Rebellion, who after every Judgment, ſtill *encreaſed in his Wickedneſs*, but raiſed yet him up again, that he might renown his Name, and pro- *Chap.* 9. 34. claim his Great Power, *as well to puniſh obdurate Sinners, as ranſom his own People*: Thus God indured this Veſſel of Wrath, to make his Wonders known. So, what if God did give over *Jeruſalem* and her Children to Deſtruction, who reſiſted the Heavenly Invitations of his Son, and rather choſe the *Gentiles*, Who could impeach him? had he not waited long? *Which of the Prophets had they not ſlain? and did they not cry of Jeſus himſelf, Let his Blood be upon our Heads, &c?* Wherefore if God would harden them he might: ſince here *he might have Mercy on whom he pleas'd to have Mercy, and whom he would of ſuch Impenitents he might harden.* In ſhort, *Man* was made a *choſen Veſſel*, a *right Plant*;

But

but through *Degeneration* he became a *Veſſel of Diſhonour*, and a *Plant of a ſtrange Vine*: Thoſe therefore *who are Regenerated by the One holy Seed, which Seed is Chriſt, Elect and Precious, God makes his Veſſels of Honour forever*; and they who have ſpent their Heavenly Portion, defil'd themſelves, reſiſted the Heavenly Invitations, and are become one Spirit with the God of the World, who rules in the Hearts of the Children of Diſobedience, ſuch *Adulterated ones* God ſeparates from him, as *Veſſels of Diſhonour and Wrath, fitted for Deſtruction (but by themſelves, not from the Lord.)*

Thus much briefly at this time, as to the Doctrine of *Predeſtination*, as it is deſtructively and extravagantly believed by too many Profeſſors of Religion. And to this 9th Chapter to the *Romans*, the Intendment whereof borders not in the leaſt upon that Ungodly Fancy of Perſonal Election. I ſhall ſum up the whole of both ſides thus.

W. Penn's *Faith.*

1. I believe, God hath given unto all men ſufficient of his Light, Spirit or Grace; which Obeyed, will lead to Bleſſedneſs: *becauſe God would otherwiſe exhort men to what he ſhould not have given them Power to do*; which is unworthy of his Righteouſneſs.

2. I believe, That God hardens no man to Sin, *till man has firſt hardened himſelf againſt God by Sin*; or that Sin goes before Hardening.

J. Morſe *his Faith.*

1. *I believe, That God requires all men to hear and obey; or that all have the Goſpel tendered*; *yet deny*, that all have Grace ſufficient to embrace it, or to live up to it, *ſo as to be ſaved: for, God may bid Man believe, and be ſaved, & not give him Power to do ſo.*

2. *I believe, That God raiſes up men and hardens them on purpoſe*, to Glorifie himſelf in their Deſtruction; *not conſidering Sin as the main and provocative Cauſe to that Hardening and Deſtruction.*

Upon

Upon the whole, I leave it with God, and his Witneſs in every Conſcience, whether it be *William Penn*, or *John Morſe* that hath writ Error, Contradiction and Blaſphemy againſt God, Scripture and Sound Reaſon?

So truly deſiring thy better Information in theſe weighty Matters, that knowing the Truth, thou mayſt obey it, and be ſaved; (for God would not that any man ſhould be damned, but that all ſhould come to the Knowledge of the Truth, and be ſaved) I remain,

Thy Well-Wiſher, and all mens,

W. P.

An Account of ſome Diſcourſe betwixt one Sarah Lane *Quaker, and* John Morſe *Anabaptiſt; for the clearing the Truth his Relation abuſes with Forgery.*

S. L. *John Morſe*, we are to have a Meeting to day, and I had a deſire thou ſhouldſt know of it.

J. M. *I have heard your Friends formerly; they deny the Scriptures to be the Word of God.*

S. L. We own them to be the words of God, given forth by the Spirit of God, and a Declaration of the Mind and Will of God; but the Word it ſelf is God. Read the firſt of *John*, and there thou wilt find, That the Word was in the Beginning, and all things were made by it; which cannot be ſaid of the Scriptures.

J. M. *But you diſown Baptiſm.*

S. L. What Force is there in it?

J. M. *There*

J. M. *There is little in it, only an outward Ordinance that we muſt do till Chriſt come.*

S. L. Doſt thou look for Chriſt to come again?

J. M. *As for that we muſt leave it, and not preſume too far.*

S. L. I do witneſs him Spiritually come; and ſuch as are come to the Subſtance wants them not: But if there be little in the Ordinances, as thou ſayſt, what great need is there of doing them? Chriſt came not to continue, but to put an End to Types and Figures. And for Water-Baptiſm, many of us have had it, and been among you that uſe it, and we that did ſo, are come further, to ſee beyond that, to the Inward Baptiſm, which is the Subſtance, that ends the outward.

J. M. *The Scripture tells us, it is an Ordinance.*

S. L. Doſt thou own two Baptiſms to continue, contrary to Scripture? *John* ſaid, He ſhould Decreaſe, that Baptiz'd with Water; and that Chriſt ſhould Increaſe, who was to Baptize with the Holy Ghoſt and with Fire.

J. M. *But you own the Light to be in every man and Woman?*

S. L. I own and confeſs, that Chriſt has enlightened every Man and Woman.

J. M. *What, Chriſt, the Fulneſs to be in every Man and Woman?*

S. L. No, not Chriſt's Fulneſs; but a meaſure of his Light is given to Every one.

J. M. *Every one, what, has every man a meaſure?*

S. L. Yes.

J. M. *What then is the Reaſon that Drunkards and Lewd People live in their Wickedneſs, if they have that Light?*

S. L. The Reaſon is, becauſe they do not obey it; there is ſomething in them that ſhows them their Sin, when they have done amiſs, and reproves them; for they will ſay, *Lord forgive them*, or the like: that muſt needs

needs be good that ſhows them when they have done what they ought not to do.

J. M. *I confeſs, there is ſomething that does ſhow men Sin, but it is not ſufficient.*

S. L. It is ſufficient, if it be obeyed; but God ſaid, His Spirit ſhould not always ſtrive with man: yet every man has a Day, or a Time to be tryed; if they rebel, and won't obey, God then gives them over.

From this he fell to Curious and Unneceſſary Queſtions; As the Devil did about the Body of *Moſes*, ſo did he about the Body of Chriſt: But this he inſiſted on moſtly the ſecond time.

J. M. *What was that which appeared to the Diſciples, when the Windows and Doors were ſhut, was it Fleſh or Spirit?*

S. L. Spirit.

J. M. *Chriſt himſelf ſaid, he had Fleſh and Bones, when they doubted, thinking he might be a Spirit. But tell me, what became of the Body of Chriſt?*

S. L. I ſhall not meddle further with ſuch Matters, nor run into things which I have no certain Knowledg of; neither would I have given thee that Advantage by my ſimple Anſwer, if I had been aware of thee. And if I have replyed unadviſedly, that is nothing to our Friends.

J. M. *But, Light was that which lead you into this Miſtake.*

S. L. The Light never leads into any thing that is wrong.

Reader,

THis is the very Truth of the matter, which I the rather add, that what Advantage he may think to have gain'd, and his Boaſt of it, may receive ſome Allay by a plain and true Relation of the whole, ſo far as could be remembred.

Of what force then her miſtake is againſt the Light, is to be Learn'd from her own Ingenuous Confeſſion; and if John Morſe were Candid, he would have laid the blame where it was proper, and not have charg'd it upon the Light within.

And indeed, if we Conſider, firſt, that Chriſt's coming in, the Doors being ſhut, is not mentioned in that Scripture, Luke 24. 38, 39. as cited by him, but in Joh. 20. 19, 26. 2ly, That he was not there without his Spirit. 3ly, Were it not unjuſt to ſay, the Light in the Diſciples groſly erred, when they ſuppoſed they had ſeen a Spirit? Luke 24.37. 4ly, That it was a Fooliſh and Unneceſſary Queſtion on his part. 5ly, That he took baſe Advantage of it. 6ly, That the Maid ſo particularly Clear'd the Light from leading her into any, the leaſt Miſtake. 7ly, That I could ask him ten Queſtions for his one he put to her, of the like abſtruſe and obſcure Matters, that I have cauſe to believe he is wholy ignorant of, & the Knowledge of them not neceſſary to Salvation; I ſay, conſidering theſe Particulars, and that all aroſe from her loving Invitation of him to a Meeting, I cannot ſee but he is far more Condemnable then the Maid; and I believe, the Light in every unprejudiced Conſcience will ſay the ſame.

This

This was my Poſtſcript to my Letter to him, which ends theſe preſent Letters.

IT comes into my Mind to expreſs thus much farther concerning the Laſs, that the Simplicity of her Anſwer is to be excuſed far ſooner then thy *Un-Chriſtian and Un-Charitable Spirit, that lay in wait to betray*, and if ſuch watchings for Evil be uncondemned of thy Religion, *I pronounce it Anti-Chriſtian and Deviliſh*, and that in the Name of the Lord; And as for our Light, *thou ſhalt never be juſtified, whilſt that condemns thee*, and if it be inſufficient as to thee, it is *becauſe thou never yet didſt give up thy ſelf to the Holy Conduct thereof*, but unworthily diſparages that, *which I can make appear thou liveſt not up to.* Repent therefore, and *be Baptized of Fire (which conſumes the Thorns and Briars with which you* Water-Baptiſts *ſcratch and rend at us) and know a purging from dead Works in the Name of the Lord*, or thou and they of thy Spirit will be utterly loſt in the day of the Lord.

THE END.